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The Sunday School Times

An

Interdenominational

Weekly

for

Sunday School,

Church,

and

Home

Photo by Don Knight, Abilene, Tex.

Fishing in the Merced River, California

June 13, 1959 (Lesson for June 28)

Volume 101, No. 24

The MIRACLE DOLLAR

Remember the Miracle Dollar Campaign in 1950? That was when the Lord gave to the Providence-Barrington Bible College the Barrington Campus by a bid of exactly $1.00 more than that of a competing Catholic order.

Christians all over America generously responded, and on January 29, 1951 the Barrington Campus was purchased for $331,001 and dedicated to God for the Christian education of young people.

NOW we must expand this Miracle Dollar Campus. The immediate step in the long-range development program (see below) is to move the entire student body of about 450, to the Barrington Campus by 1960. (The campus now accommodates the Sophomore class only.) Increasing enrollments, the economy and efficiency of a single campus, and strengthening the educational curriculum, make this move imperative.

Today, as in 1950, we must look to God's people to help us develop this 110 acre campus. We ask Christians all over America to pray for this program and to give as the Lord leads.

You can be a partner in this expansion program.

1. Give as liberally as the Lord leads
2. Invite friends to have a part
3. Appeal to your churches and church groups
4. Make a pledge for a three or five year term
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The Miracle Dollar Campus
Barrington Development Program
Immediate Goal by 1960 $1,680,000
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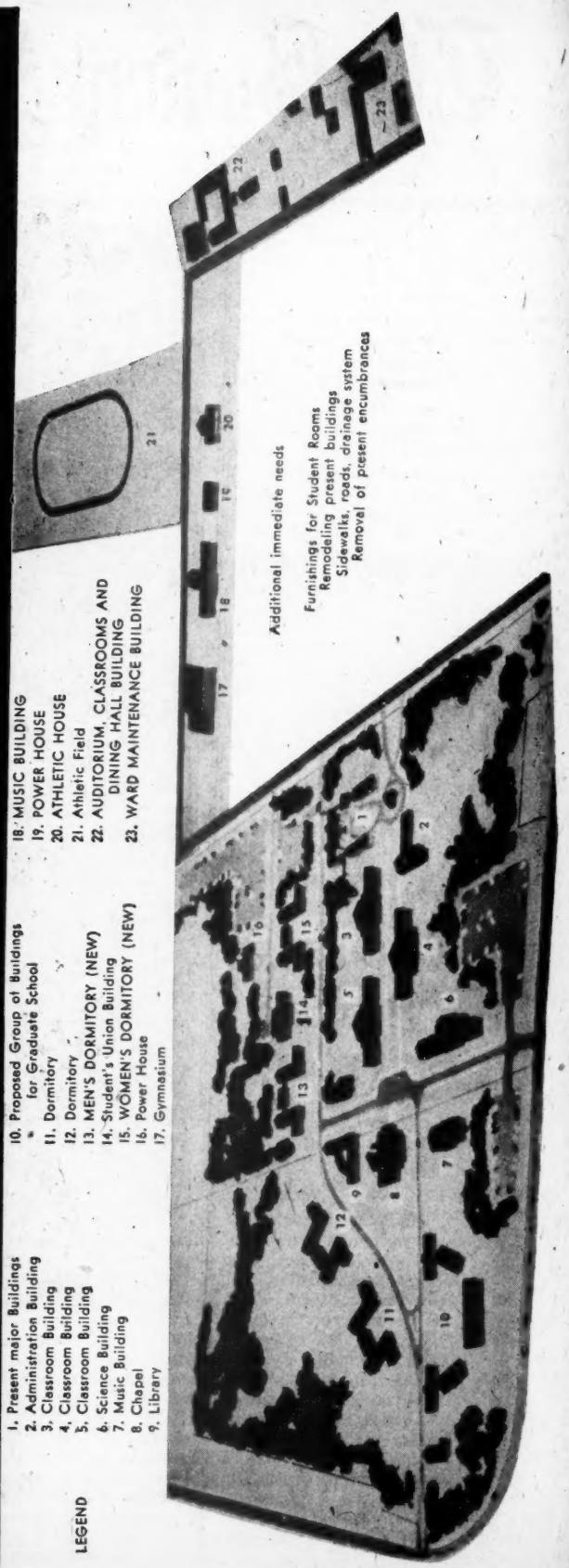
Please write me for further information

Dr. Howard W. Ferrin, President
Barrington Development Program
Dept. S

Providence-Barrington Bible College
Barrington, Rhode Island



1959

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The Sunday School Times

June 13, 1959 Volume 101, No. 24

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Better Than Sight

By Grace Robinson

I HAVE not seen the mountains girt
About Jerusalem,
But I am one of those who feel
God's love encircling them.

I have not seen wild Galilee
Where winds once owned their Lord,
But storms would soon have wrecked my boat,
Had Christ not been aboard.

I have not seen that cruel hill
Where three grim crosses stood,
But I have known the saving power
Of Christ's redeeming blood.

I have not seen the garden where
They sealed Him in the tomb,
But one great day He will return,
And I shall see Him come.

The Danger of Criticizing

Criticism is a dangerous weapon. It is like a short-barreled pistol, which is more dangerous than a rifle, for unless the greatest care is used it may injure the one who fires it. It is true that criticism is sometimes necessary and proper, when it is done at the right time and place and in the right way. But it requires grace, patience, and tact to make it profitable. It can have pernicious effects on the accuser as well as the accused. One of the older writers, George D. Watson (the original source of the quotation is unknown), made the following very pertinent remarks on "The Danger of Criticising Fellow Christians": "Not a few souls

have lost grace and fallen into spiritual bondage through harshness of spirit. The denunciation of others has in it a backhanded way of praising ourselves; in the same proportion that we think we knock the others down, we fancy we raise ourselves up. It is impossible to speak evil of another man without an implied compliment to ourself. Many times souls claiming great spirituality have denounced sin in such a sinful way as to commit more sin than the very sin that they denounced. There is perhaps nothing in the whole Christian life more dangerous than the condemnation of others. An old spiritual writer has said that 'to rebuke another for sin requires more humility than any other duty.' We sometimes hear people speak of 'hitting sin and hitting it hard'; but such kind of work, unless it is saturated with tears and tenderness, will only bruise the soul that does the hitting. It is possible to preach of the damnable nature of sin with such severity of spirit and such an implied tone of self-gratulation that it grieves the Holy Spirit. How many thousands have lost the sweetness of pure love, the calm, close walk with God, by a sharp sword-thrust, an unkind criticism, a harsh judgment, an unloving condemnation! Self-righteousness is very subtle. The Devil will tempt you to be severe toward others, under the pretense of being brave and heroic, and not being afraid to denounce sin. He has practiced his game so long that he does not care how much you denounce him and all his works. If he can get one drop of Satanic bitterness into your heart, that will repay him for all the blows that you attempt to give him." If ever criticism seems necessary, before speaking or writing it, it is well to remember these exhortations of the Apostle Paul's: "Speaking the truth in love" (Eph. 4:15); and, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

II. Divine Providence

By Arthur Petrie, Th.D.

BISHOP MARTENSEN, the great Danish theologian, in his famous work, "Christian Dogmatics," writes of a threefold Providence. There is, first, a *general* Providence which "expresses the principle that God creates and sustains the world in order to accomplish His great end, the highest good"; there is, second, a *special* Providence which is "revealed, strictly speaking, not in nature, but in history only"; there is a third, a *very special* Providence which is displayed toward "the individual man [who] is the proper subject of divine providence . . . as a member of the great spiritual love." There is no doubt that there is a divine Providence in all the phenomena of nature, in all the history of the world, and in the lives of persons. It is mostly with the Providence of God in the lives of persons that this Bible reading has to do.

We have already looked at three illustrations of divine Providence recorded in the Scriptures, in a former article. Let us look at four others.

The death of King Ahab. In the circumstances that brought on the death of this wicked king we read these words: "And a certain man drew a bow at a venture, and smote the king of Israel . . ." (1 Kings 22:34). To see the divine Providence in that act of "a certain man," the whole chapter must be read. It tells how God had decreed his defeat and death; and to defeat the prediction of God's prophet, Ahab "disguised himself, and went into the battle" (v. 30).

We later read of the smiting of King Ahab by a man who did not know he had been the agent of divine Providence in bringing about the death of Ahab. It is the phrase, "at a venture," which reveals the divine Providence. The margin reads, "in his simplicity," but the full meaning of the Hebrew word used is not brought out by any one word. The Hebrew word (*thom*) means perfect, upright, simple, innocent; and the picture in the word used is that the man took *perfect* aim, shot his arrow, and yet was *innocent* of the fact that he had killed the king. The word used in the Septuagint exactly gives the meaning of the Hebrew word; it reads, "And one drew a bow with a good aim," "a good aim" being the translation of one Greek word. Gesenius' Lexicon says also that the Hebrew word means "without evil intent." I have gone into

Comfort for Dark Days

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

all that for a definite purpose, because the incident *does indeed* illustrate divine Providence, and that Providence cannot be defeated in its purposes.

Nearly all writers on divine Providence refer to the proposal of Philip II of Spain and his "Invincible Armada," by which he intended to humble England, and if successful might have made England Roman Catholic instead of Protestant. His grand fleet met a tragic end, not by the might of England but by divine Providence. In fact it was the common saying in those days, "*afflavit Deus et dissipavit eos*"; "God blew [with His wind] and dispersed them"; for the storms encountered were the undoing of the supposed "Invincible Armada." Napoleon's retreat from Russia in 1812 is also considered an act of divine Providence. He battled with the Russian armies, but he could not battle with the elements of nature. I once read that Napoleon himself remarked concerning that fateful episode, "God Almighty was too much for me!" He, of course, referred to the elements of nature which he faced while in and when retreating from Russia. And so in the story of the death and undoing of King Ahab we have a remarkable illustration of divine Providence as seen in the issue of battles and in kings and commanders.

A sleepless night. "On that night could not the king sleep" (Esther 6:1). We have already said that the Book of Esther has for its continuous thought divine Providence. The name of God is never mentioned in the book, but His hand is everywhere seen. Of the 66 books of the Bible, the Book of Esther is the one above the others which from beginning to end illustrates divine Providence. The king had signed a decree to destroy the whole nation, "all Jews, both young and old, little children and women" (3:13). It was far ahead of anything decreed by Pharaoh of Egypt long before. And it would have succeeded but for the intervention of divine Providence. Mordecai had saved the king's life; the incident had been recorded, but nothing had been done for him, and the matter had been forgotten by the king. But God took sleep from his eyes one night, and the king "commanded to bring the book of records of the chronicles; and they were read before the king" (Esther 6:1). With the matter of Mordecai revived in the mind of the king, he at once decided to reward him.

The end of the story is known: the nation was saved, but the outstanding providential act of the entire book is that recorded in chapter 6:1, when God took sleep from the eyes of the king.

God's providence has many times been displayed through His letting people lie awake at night. I shall tell one incident out of very many. It is from the life of George Müller. He came to the time when he wanted to build his first orphan home, and knew of a piece of land on Ashley Down that was suitable for his purpose. I shall let him tell the rest of the story: "February 4th (1846). This evening I called on the owner of the land on Ashley Down, about which I had heard on the 2nd, but he was not at home. I went to his house of business, but did not find him there either, as he had *just before* left. I might have called again . . . but I did not do so, judging that the hand of God was in my not finding him at either place. February 5th. Saw this morning the owner of the land. He told me that he awoke at three o'clock this morning and could not sleep again till five. While he was thus lying awake, his mind was all the time occupied about the piece of land, respecting which enquiry had been made of him for the building of an Orphan-House, at my request; and he determined, that if I should apply for it, he would not only let me have it, but for 120 pounds per acre, instead of 200 pounds, the price which he had previously asked for it. How good is the Lord! . . . Observe the hand of God in my not finding the owner at home last evening!

(*Continued on page 466*)

Notes on Open Letters

Good Books To Read

I am circulating books here among a few interested folk, but need to build up the stock a bit. Could you give me a list of a few good books which might help?—*A Canadian reader.*

Here are some good books:

"With Christ in the School of Prayer," by Andrew Murray ($1.25) and "The Ministry of Intercession," by Andrew Murray ($2.50) (Fleming H. Revell Co., 316 Third Ave., Westwood, N. J.).

"Amy Carmichael of Dohnavur," by Bishop Frank Houghton (Christian Literature Crusade, Fort Washington, Pa., $3).

"Goforth of China," by Rosalind Goforth (new reprint) (Zondervan Pub. House, 1415 Lake Dr., S.E., Grand Rapids 6, Mich., $3.95).

"Queen of the Dark Chamber," by Christiana Tsai (Moody Press, 820 N. LaSalle St., Chicago 10; $2.50).

"Foxe's Christian Martyrs of the World," (Moody Press, $3.95).

"The Life and Times of Martin Luther," by D'Aubigné (Moody Press, $3.50).

"Pathways to Power," by Merrill F. Unger (Zondervan Pub. House, $2.50).

"The Master's Indwelling," by Andrew Murray (Moody Press, $2.50).

"Abandoned to Christ," by L. E. Maxwell (Wm. B. Eerdmans Pub. Co., 255 Jefferson Ave., S.E., Grand Rapids 3, Mich., $3).

"Life on the Highest Plane," by Ruth Paxson (Moody Press, $5.95).

"The Law of Liberty in the Spiritual Life," by Evan H. Hopkins (Sunday School Times Company, 325 N. 13th St., Philadelphia 5; $1.50).

"Hudson Taylor's Spiritual Secret," by Dr. and Mrs. Howard Taylor (China Inland Mission, 237 W. School Lane, Philadelphia 44; $1.50; paper, 75 cents).

"Footprints of God" ($2.50) and "Miracles of Science" ($3), by Dr. Arthur I. Brown (Dunham Pub. Co., Findlay, Ohio).

"The Harmony of Science and Scripture," by Harry Rimmer (Wm. B. Eerdmans, $3).

"Internal Evidence of Inspiration," by Harry Rimmer (Wm. B. Eerdmans, $3).

"A Scientific Investigation of the Old Testament," by Robert Dick Wilson (Moody Press, $3.25).

"A Lawyer Examines the Bible," by I. H. Linton (W. A. Wilde Co., 131 Clarendon St., Boston 16; $2.50).

"The Christian Faith in the Modern World," by J. Gresham Machen (Wm. B. Eerdmans, $3).

"The Spreading Flame—The Rise and Progress of Christianity," by F. F. Bruce (Wm. B. Eerdmans, $5).

"Christianity Through the Centuries," by Earle E. Cairns (Zondervan Pub. House, $5.95).

"A History of the Christian Church," by D. H. Kromminga (Wm. B. Eerdmans, $3).

"The Sunday School in Action," by Clarence Benson (Moody Press, $3.50; paper, $1.95).

"The Unchanging Commission," by David Adeney (Inter-Varsity Press, 1519 N. Astor St., Chicago 10; $1.50).

"Missions at the Crossroads," by T. S. Soltau (Baker Book House, 1019 Wealthy St., S.E., Grand Rapids 6, Mich., $3).

"A Survey of World Missions," by John C. Thiessen (Inter-Varsity Press, $5.95).

"The Greatness and Grace of God—Conclusive Evidence That Refutes Evolution," by Clarence H. Benson (Scripture Press, 1825 College Ave., Wheaton, Ill., $3).

"The Mystery and Ministry of Angels," by Herbert Lockyer (Wm. B. Eerdmans, $2).

"My Life and the Story of the Gospel Hymns," by Ira D. Sankey (Harper & Bros., 49 E. 33rd St., New York 16; $1.95).

"Masters of Deceit and How To Fight It," by J. Edgar Hoover (Henry Holt and Co., 383 Madison Ave., New York 17; $5). The Story of Communism in America.

Any of the above may be ordered through the Times Book Service, 1800 Arch St., Philadelphia 3.

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VI. God's Grace in the Believer's Present Life

How victory over sin is made possible

By CHARLES G. TRUMBULL

This is the second part of Dr. Trumbull's pamphlet on the victorious life which was called "Victory Without Trying." In the first part he wrote of our salvation accomplished through Christ and the redemption of our bodies at His coming. This part takes up the third thing that grace does, enabling us to live triumphantly here and now.

NOW for the third thing that grace does. This third in the order in which we are taking them is the second, or the middle part, coming between the first and third wonderful parts of the threefold work of grace which God does for us. We have seen the final thing, that is, when we are glorified at the coming of our Lord Jesus. We have seen the beginning of it in the passages just read—that is, when we were justified. We are *going to be* glorified, by God's grace. We *have been* justified, by God's grace; and we didn't have anything to do with accomplishing it. It was finished. We just believed God. He did it all. But what about the meantime, between the first and the last, between the beginning and the end? What is the justified Christian going to do while he waits for his glorification? True, his glorification may be blessedly near. Praise God, the signs of the times look so! But we may have an hour yet to live before the Lord comes. And what about that hour? The Christian isn't left untempted. The Christian is the shining mark for Satan: and is there no hope, has grace no message for us in the meantime, right now, between the wonderful beginning and the wonderful ending? Is there no hope for us in the matter of present sin through the grace, the unaided work, of God?

Kept Safe in His Life

Yes, thank God, there is! There is just as much hope for this middle time as for the ending and as for the beginning; and it is just as truly God's grace. In Romans 5:10 we read: "For if, when we were enemies"—we were enemies, too, dead in trespasses and sins—"we were reconciled to God by the death of his Son, much more, being reconciled"—having been justified—"we shall be saved by his life." Or as Bishop Moule has rendered that, "We shall be kept safe in His life." A moment-by-moment experience. We were saved by His death; now in the meantime, in this present time, if we but believe, we shall be kept safe (from the power of sin) in His life. And that means His resurrection life. That is the whole message of Romans 6, walking in newness of life, moment by moment, while we are waiting for our resurrection bodies, having the joy of the resurrection life. As Paul says in Romans 5:17, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness"—not the "work of righteousness" but the "gift of righteousness"; it's an outright gift—"shall reign in life" now and here "by one, Jesus Christ."

That is the middle part. Grace can keep us safe in His life. Grace puts us on the throne and keeps us reigning in victory over sin now and here. And then that wonderful verse in Romans 6:14! I don't know whether there is a more blessed verse anywhere! "Sin shall not have dominion over you: for ye are . . . under grace." You are not under law, which says, "Do," but you are under grace, which says, "Done"; for grace excludes works from having anything to do with this freedom from the dominion of sin.

Yes, praise God, there *is* a message for the "meantime." It has been a pretty mean time, a dark "meantime," in the lives of some of us Christians; but it can be a blessed and glorious meantime—a golden mean between the beginning and the end. It will be a glorious time between our justification and our glorification, if we will but take it on the same terms that we take the beginning and the end.

Grace! Simple faith! Colossians 2:6 (A.S.V.) tells the whole secret: "As therefore ye received Christ Jesus the Lord, so walk in him." That is very plain. While we are still in these bodies of corruption, while we are still assaulted by every fiery dart of the evil one—and he surely knows how to assault—we are to walk in Christ. But how? Just as we received Him. And how did we receive Christ? By setting our teeth and saying, "There, thank God, I am going to help Him get me born again"? No! We received Him by faith. We received Him as the gift of God. That's the way we are to walk. "As ye received Christ Jesus the Lord, so walk in him."

Sanctification, a Bible Word

You didn't know I was going to give you theology, but I have been doing so. Justification at the beginning, glorification at the end, and in the meantime sanctification. Don't be afraid of the word sanctification! It's a Bible word. There are all sorts of perverted and unscriptural teachings about it, but, thank God, grace sanctifies us. Grace is going to glorify us. And grace, if we let it, sanctifies us experimentally, moment by moment, unaided by any efforts of ours. For grace is the exclusive work of God.

But let us forget all about theology—although theology has its real place—and rather let us "remember Jesus Christ." *He* is all the theology we need in this practical matter of the victorious life, of walking in the resurrection life. First Corinthians 1:30, 31 settles all that. "Of him," not of yourself, not of your works, but of Him; and this is preceded by the statement that no flesh should glory in His presence: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is your sanctification and your redemption. There is a glory that is coming—"That, according as it is written, He that glorieth, let him glory in the Lord." Glory in the Lord, in what He has done for you, and is doing for you, and will do for you; not in what you do for yourself nor in what you do for God.

As someone once said at the Keswick Convention, we Christians all know that we are justified by faith, but somehow we have gotten the idea that, for sanctification, we must paddle our own canoe. Praise God, we don't have to paddle our own canoe for anything that the grace of God offers. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." I believe that the word we most need to emphasize in 1 Corinthians 15:57 is the word "*giveth*." We talk about the grace of God, but forget that the victory is *given* to us. You don't have to work for a gift, neither do you have any share in buying a gift. The whole thing is given to you, exclusive of your efforts and work.

God's Business, Not Mine

As I have already said, the first twenty-five years of my Christian life I lived in utter ignorance of this simple truth. I can never forget the 14th of August, 1910, when the scales dropped from my eyes, and I saw that Christ was my life. Christ was my victory. I wasn't bothering about the theological questions that have been discussed to the entanglement and defeating of so many Christians. I had never even heard of the question of "eradication," for example; I didn't know there was such a question. And I don't care about it today. I have gotten to the place where I have lost my interest in the question of *how* God *does* things. That is His business, not mine. But I do know *that* God *does* this thing; and I know it not because of any experiences of victory God has given me—blessed though some of them have been, and beyond anything I dreamed possible; but I know it *because God says so*. I don't know it by looking at my own victories, or at the victories of others. I don't know it because of any present experience or consciousness of Christ that I have. I know it because the

Word of God says it. He says, "Sin shall not have dominion over you," and, if that is not true, God is a liar; and if that is not true, I have no hope of salvation, I have no hope of anything. But God is *not* a liar: He is the eternal truth; and because His Word is true, it means that God is responsible for my victory; and, until I doubt Him, I am going to have victory. The moment I begin to waver and doubt, down I go, into the sea of doubt, as Peter did when he got his eyes off Christ.

I shall never forget a fortnight that I had the privilege of spending in the Moody Bible Institute, several years ago. One day a student came to my room and said he was being defeated by sin. He told me what that sin was in his own life—a sin that gets into the lives of so many men.

"Of course you have surrendered everything to the Lord?" I asked.

"Oh, yes," he answered, "I think so."

"Is there anything you wouldn't do for Him?"

"No," he replied, "nothing—except, I think, I never could do open air evangelistic work in a Roman Catholic community."

Well, I shouldn't have thought of suggesting that as a test question! He went on: "I was brought up in a Roman Catholic community, and it would be very difficult for me to do work among them."

"Suppose the Lord Jesus should come right into this room," I suggested, "and tell you that was just what He wanted you to do. Would you do it?"

Honest fellow that he was, he answered, "I don't know whether I would or not."

"Then let's settle that first, before we talk about victory," I urged, and we went to our knees together. And on his knees that man surrendered that one detail of his life plans that he had been keeping from Christ. He had come to the Moody Institute to study to be an evangelist; but he had been perhaps unconsciously saying of that one thing, "Lord, you won't ask me to do *that*." Of course he couldn't have victory. But now he turned over *all* his life plans to the Lord. He surrendered everything. And he got up from his knees victorious. We didn't have to spend any more time on the subject. His face was full of victory. He hadn't done anything except Romans 12:1. He had yielded his very being a living sacrifice to God. And if any of you dear people here are making life plans for yourselves, you must stop it—if you want victory. It isn't your job; God made your life plans before the foundation of the world. He just wants you to yield yourself to Him, and He'll take care of your life plans. Surrender completely and unconditionally, or you'll never have victory. That's the first point in victory.

For the second—well, I remember how, toward the close of the two weeks here, a young woman student came to me with a distressed face and a heavy heart. "I have been listening," she said, "to what has been said about victory and peace and power, and all the rest of it, and I am longing for it, but I can't get it." Then she went on: "I am finishing my work here this summer; I am going out into the field of evangelism. But if I don't get what you are talking about, I shall feel that my entire course at Moody Institute will have been a failure, and I dare not go out into the work."

We talked together about the simple matter of surrender and faith, first giving yourself wholly to God, and then just believing that God is doing His part. Said she, "I know it is just a question of faith, but *I haven't got that faith*. That's the thing that's keeping me out. I can't seem to get the faith for victory."

"Are you saved?" I asked her.

"Oh, yes," she said.

"What makes you think you are saved?"

"Why," she said, "I know I am; John 3:16 settles that. God has told us that anyone who believes on Jesus as Saviour is saved."

"You believe that, do you?" I asked.

"Why, certainly; I just take it on the Word of God."

"Well, then," I answered, "you have all the faith you need, and you are using it. For it's the faith that you are already using and have used for years for your salvation that is the only faith you need for victory."

"Do you mean that?" she exclaimed. "Is it just the same as salvation?"

"Exactly the same," I answered. And her burden dropped then and there; and in the days that followed she praised God that the faith she already had, and had had all the time, was the only faith she needed.

After all, it was just a simple recognition of *God's faithfulness*. So let us forget all about our faith, and think only of God's faithfulness to us through Christ Jesus. A year or so later, I had a letter from that woman, and she told me what a wonderful year of service she had had. "Oh, Mr. Trumbull," she wrote, "as you have occasion to speak to people about the victorious life, won't you tell them that the faith they need for victory is the same faith that they have for salvation." Praise God, if you believe in Jesus as your Saviour, you've got all the faith you need, all the faith the Apostle Paul had! You don't need more faith. You need simply to use the faith you have. There was a rebuke our Lord once gave His disciples, when they asked Him to increase their faith. "Increase it!" He said, "Why, faith the size of a mustard seed will do."

If we have any faith at all—I mean, if we believe God is faithful—let us quietly cease from our works and stop trying to win the victory.

As someone has said, we are not fighting to win a victory; we are celebrating the victory that has been won.

Will you thank the Lord Jesus now for having won your Victory—and rest the whole case there, on His grace?

(To be continued)

A Formula for Fellowship

Two ribbons and a class project

By MARGARET McCAULEY CLAYTON

"SOME churches are so cold." The subject of the Sunday school lesson that day was Christian fellowship, and it was a new member of the Women's Bible Class talking.

"You people just don't make newcomers feel as much at home as the folks at my church did," she added.

No more was needed to set off a spirited discussion on friendliness in churches. Everyone agreed that newcomers should be made to feel more welcome. Something should be done—but what?

The problem always seemed to boil down to the same difficulty. Everyone was afraid to welcome the other fellow as a newcomer for fear he would turn out to be an old member of the church and both parties would be embarrassed!

One member who had the most success gave her formula, which was quite simple. She just went up to everyone who looked at all unfamiliar and, extending her hand, said,

"I am Mrs. Ballard. I don't believe we've met—"

Then, the other person could take it from there!

Everyone agreed that was as good a solution as had been offered, though there was still the danger of saying that to someone you *had* met but forgotten you had!

Then the teacher had an idea. She addressed herself directly to the new member.

"You said your church made newcomers feel so much more at home than we do," she stated, "Can you tell us how they do it? What is your secret?"

"Well, I don't like to go suggesting things the minute I get to a new church, but, if you really want to know, I'll be glad to tell you what we did. It worked out very well.

"You know those little visitor's cards you have tucked behind every pew? On each of those, we had pinned two tiny ribbons, such as you buy at the ten-cent store. One was red and one was green, and each was about two inches long and one-fourth of an inch wide. Printed on the card, beside the usual welcome to visitors, were these brief instructions:

"If you are a visitor today, please pin on the red ribbon, so we can know who you are and can welcome you.

(Continued on page 467)

A Survey of Religious Life and Thought

Encouragements and warnings from all the world

By WILBUR M. SMITH, D.D.

THE Bible in Hawaii.—The American Bible Society states in a recent release that as of December, 1958, the Bible has been published in part in 1,136 languages, the complete Bible in 215 languages, and the complete New Testament in 273 additional languages. The whole of the New Testament has now been published for the first time in the *Vaiphai* dialect of Chin in Assam, in *Gourma* in French West Africa, and in *Avacucho Quechua* in Peru.

In view of Hawaii's becoming the fiftieth state of the Union, the following note regarding the first Bible in the Hawaiian language will be of interest to many readers:

"The story is told that when the first Hawaiian New Testament was published by the American Bible Society in Honolulu in 1832, Queen Kaahumanu seized a copy on her deathbed, kissed it tenderly, lifted it high in the air and exclaimed '*Maikai*' (good)! Her late husband, King Kamehameha, had also been interested in the white man's God. Before his death, idolatry and heathenish customs were abolished. The people were responding to the teaching of the missionaries who had come to Hawaii in 1820.

"This group of seven married men and their wives had been sent out by the American Board of Commissioners for Foreign Missions. They found the people without a written language or a religion, yet responsive and willing to learn. First the missionaries must become familiar with the language and reduce it to writing. The simple sounds of Hawaiian, represented by five vowels and seven consonants, made learning to read and write comparatively simple, after the spelling was settled.

"Dr. Hiram Bingham, one of the missionaries, had set himself to the task of providing Scriptures in Hawaiian. The first publication was a part of St. Luke's Gospel translated in 1827 and published in Honolulu. Then followed other parts of the Bible, with a group assisting Dr. Bingham with the translation work, resulting in the complete New Testament in 1832 and the entire Bible in 1839.

"The Commandments were adopted as the basis of laws in 1825. Schools were established as one of the earliest results of missionary effort. Within 35 years, after the arrival of the missionaries, 35,000 natives had accepted Christ and one third of the entire population had become members of the Christian Church. Today, totaling about a half-million people, from North and South America, Asia, the Pacific Islands and elsewhere, the people speak a score of languages. The American Bible Society has provided Scriptures for these various groups, most of whom today are rapidly turning to the English language."

Jungle Rhythm and Beer Drinking "Worship."—A friend in London has sent an article from the London *Daily Press* for the Saturday preceding Easter entitled, "A Pint and a Hymn." The article, with a picture, described a Good Friday service conducted by the Rev. Geoffrey Beaumont of St. George's, Camberwell, held in the Rose Tavern of Camberwell, where one hundred and fifty people stamped their feet to the rhythm of "rock-and-roll," drank beer, and sang hymns. The clergyman insisted, "This is just as holy as it would have been in my church. . . . Enjoy yourself, bring in a glass of beer if you like, or smoke. We are going to enjoy ourselves." It is hardly necessary to add that this was not the mood of our Lord on Good Friday, and if all He had done on that day was to enjoy Himself, there would be no Christianity, and you and I would not be saved.

In reading the article I thought, "This will not happen in our country." In the Los Angeles *Times* for Monday, April 6, however, I came upon a long article, with accompanying photograph, "Mass With a Boogie Beat Stirs Up Church." This is the account of a service held at St. Paul's Church at Norwalk, Conn., where the Lord's Prayer was syncopated, the hymns jazzed up, and all the music played by members of a jazz orchestra. The Alleluia was sung in ragtime, the Agnus Dei was in beguine rhythm, and the Gloria was done in foxtrot time. The only good thing about the report is that the twelve-man vestry of the church appeared to be sharply divided on the merits of such a program.

The Million Testaments Campaigns.—One of the most fruitful ministries of our generation is that carried on by George T. B. Davis in the Million Testaments Campaigns (1505 Race St., Philadelphia 2). Mr. Davis must have drunk deeply of the "fountain of youth," for as long ago as 1900, he compiled a volume of over four hundred pages on Mr. D. L. Moody—nearly sixty years ago! I wonder how many Christian writers in this country have been as active for over sixty years.

The "News Bulletin" of the Million Testaments Campaigns reports a considerable movement among the Jewish people toward acceptance of Christ as Saviour. The following paragraphs are taken from this attractive announcement sheet:

"In South America, tens of thousands of our Prophecy New Testaments in Spanish, Yiddish, German, and other languages have been distributed among the Jews during the past few years, and glorious results have followed. A very active pastor in South America writes us that over 75 Jews in Argentina have confessed Christ through receiving and reading our Prophecy New Testaments.

"A few months ago we received the news that a Jewish family in the interior of Argentina had been saved by reading one of our Prophecy New Testaments. By the power of God's Word and by the Holy Spirit, the father and the mother and their daughter were all soundly converted. They joined an evangelical church and began to tell others of their Messiah and Saviour. . . .

"A pastor in the north of Argentina tells of a Jew, an outstanding personality in the community, who has been won for the Lord. He has been baptized and is a great cause for rejoicing to the local Christians. In the past they had neglected to evangelize the Jews and they are grateful to our Campaign for arousing them out of their slumber.

"Because of the increasing hunger of the Jews in Israel for the New Testament, we have ordered 10,000 more of our Hebrew Prophecy Testaments. We shall appreciate your joining us in daily, fervent prayer that our agent in Israel will soon be granted an import license from the Israeli Government to have these 10,000 Hebrew Testaments shipped into Israel duty free, for widespread distribution there. The enemy of souls will seek to hinder. But with God all things are possible! Pray!"

Catholic Campaign in Great Britain.—A meeting called by Archbishop Heenan of Liverpool, attended by two hundred priests, resulted in a decision to undertake a nationwide campaign to be called Operation Information. It is hoped that during this campaign some member of the Catholic Church will visit every home in Great Britain, seeking to win families to the Roman Church. I like the comment of the General Secretary of the Baptist Union of England when he read this announcement: "We allow the Catholics tolerance, but I read this morning that a Baptist in Italy has been sentenced to imprisonment for speaking against the Catholic religion. We shall watch this campaign closely."

Catholic Enrollment at University of Southern California.—The University of Southern California was founded as a Methodist institution by Methodists in 1880, becoming nondenominational in 1926. Today more students in this school identify themselves as Roman Catholics (1,417) than any other one religious group. The survey records 936 Presbyterians, 885 Jews, 869 Methodists, etc., and 8 atheists. This is the tenth consecutive year that the Roman Catholics have outnumbered any other one denomination. This figure represents the largest number of Catholic students enrolled in any private coeducational university west of Notre Dame.

The Assemblies of God celebrated their forty-fifth anniversary on April 12 of this year, having been organized in Hot

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Springs, Ark., in 1914. This was not a split-off of any group, but the result of a conference of independent evangelical ministers moved with a desire for revival. The denomination (which has Pentecostal learnings) now has 14,000 licensed and ordained clergy, 8,000 churches, and a membership in the United States of 505,000, with 627,000 in sixty-nine other countries of the world.

The Conservative Baptist Foreign Mission Society, now in its fifteenth year, has just moved into new headquarters in Wheaton, Ill., the property and building costing $349,000. This Society now has 375 missionaries serving on thirteen fields. The ten-year-old Conservative Baptist Home Mission Society has eighty-nine missionaries serving in nineteen areas of North America and in our noncontinental possessions. Contributions to the Foreign Mission Society last year reached $1,750,000.

Religious Groups in Japan.—Some interesting statistics on Japan have just been released. There are approximately 90,000,000 people in Japan today, including 320,000 Shinto and Buddhist priests and 200,000 temples. Within the last twenty years, 60 new Buddhist sects and 28 new Shinto sects have arisen, in addition to 29 other sects not related to either of these groups. It is estimated that there are about 400,000 nominal Christians in Japan, and about 3,000 churches. Up to 1949, only 32 evangelical books had been published in Japan, but in the ten years following, over 500 have been published. I was astonished to learn from this report that there are fifty-one hours of Gospel broadcasting in Japan every week.

The first Hebrew Prayer Book printed in the Soviet Union in the last forty-two years has just been issued. In the traditional Hebrew Prayer Book, there is a prayer for the welfare of the country; in the Soviet edition, the prayer is for blessing on the Soviet Government, referred to as "the defender of peace throughout the world."

Though religious training for children under eighteen is forbidden in the Soviet Union, the new Prayer Book contains a complete Hebrew alphabet, and, with the combination of consonants and vowels producing a simple word, by practice a child could read the prayers that are in this book.

A Chinese Philosopher's Conversion.—If one could read all the religious magazines and all the major newspapers of our country and Great Britain, he would come upon some most interesting items not generally known. In returning by train from Chicago recently, I opened the Denver *Post* for Tuesday, April 21, and came upon a long article entitled "Pagan Philosopher Turns to Christ." This was an account of the conversion of Dr. Lin Yutang, well-known author of the widely acclaimed book, "The Importance of Living." In this volume, Dr. Lin described himself as "a pagan," and counseled his readers to seek the meaning of life not in any religion but in man himself. Though expressing belief in the existence of God, he declared that it was "presumptuous arrogance" for Christianity to talk about God's attributes.

At the age of sixty-two Dr. Lin arrived at the conviction that mankind is not sufficient unto himself. Consequently, he began to examine the principal religions now prevailing on the earth. Upon examining the Gospels, he said, "I found no one ever spoke as Jesus. He spoke of God the Father as one who knew him and was identified with him in the fullness of knowledge and love. There is a totally new order of love and compassion in Jesus' prayer from the cross, 'Father, forgive them; for they know not what they do.' Nothing less than the person and gospel of Christ can be sufficient for the world." Dr. Lin has been received into the membership of the Madison Avenue Presbyterian Church in New York.

Rome's Overtures for Ecumenicity.—This is not the place to discuss details in the matter, but every Protestant, and especially every student of the prophetic Scriptures, will recognize as a significant move the announcement by Pope John XXIII, made on Sunday, January 25, that he would soon be calling an Ecumenical Council for the purpose of securing unity between the Roman Catholic Church and other Christian communities throughout the world. Whatever be the result of this gathering, it should be remembered that this is the first Ecumenical Council of the Roman Church since that of ninety years ago, 1869-1870, which proclaimed the infallability of the Pope. The occasion for this pronouncement, according to the Roman Church, was their celebration of the nineteenth centenary of the writing of the Epistle to the Romans by the Apostle Paul.

The first action will be to approach the Eastern Orthodox Church, or the Greek Orthodox Church, on the possibility of their coming into the Roman communion. These two branches of the Christian Church were formed in the schism of nine hundred years ago. With this accomplished—if it is accomplished—the next move will be to approach the Anglican orders, and the tragedy is that many in the Anglican Church today would favor union with Rome. Furthermore, there are many church leaders outside of the Anglican communion who would be enthusiastic about this union also.

We can look for a tremendous flow of literature, thousands of pages of communication, official and nonofficial. Personally, I regard it as another sign that we are approaching the end of our age. Some day we will have a world church, and it will be of an apostate nature. Every political federation in the Bible has been against the true people of God—and politics will play a leading role in this coming ecclesiastical federation. I do not believe that the Pope is Antichrist, as Luther and others did, but Rome will have a definite part to play at the end of this age in the activity and power ascribed to the great enemy of God. This cry for ecumenicity today in our own country is a foreboding of a sympathetic attitude on the part of too many Protestant leaders for the formation of one world church. If that church is formed, and partakes of some of the characteristics of Rome, we may look for the persecution of many saints, and the reappearance of an age of martyrdom.

As an indication of how many Protestants in ecclesiastical prominence are favorably receiving this overture, we note the statement of Dr. Theophilus Mills Taylor, Moderator of the General Assembly of the United Presbyterian Church in the U.S.A. While on a visit to Los Angeles in the last week of January, Dr. Taylor said that this call of the Pope of Rome "could be the beginning of a whole new era in Christian conversation on the world ecumenical level . . . between the three great ecclesiastical traditions—Roman, Orthodox, and Protestant."

A Hard Blow at Missionary Effort in Indonesia.—The Far East News Service reports that a hard blow has been dealt missionary activity in the vast island population of Indonesia by the issuance of a directive prohibiting the importation of literature printed in foreign countries. This will involve all of the country's Christian literature agencies, whose main sources of printed material are Singapore, Hong Kong, England, and the United States. The Indonesia Bible Society depends upon outside sources for all of its Bibles and Scripture helps. This is especially tragic at this hour when the demand for copies of the Scriptures is at an all-time high.

Liquor and Worship in the U.S.A.—The Methodist Board of Temperance, marking the twenty-fifth anniversary of the Repeal of Prohibition, in a twenty-page booklet, "Here We Stand," makes the observation that there are now 437,933 places selling beer or liquor in the United States, compared to 306,893 places of worship!

Japan Protestant Centennial.—A number of activities have been announced to celebrate the one hundredth anniversary of the first Protestant missionary effort in Japan (May 2, 1859). Dr. Bob Pierce and a team of coworkers will conduct the Osaka Crusade in the Festival Hall of Japan's second largest city. More than four hundred churches are co-operating. The Japan Protestant Centennial Committee is sponsoring a series of missionary-and-pastor conferences under the direction of Dr. Oswald J. Smith. Evangelist John Rhoads of the Navigators is scheduled for six city-wide crusades in the western part of Japan. The World Literature Crusade has given $10,000 to inaugurate the second Every-Home Crusade.

Gospels of John for Italy.—It is reported that one million Gospels of John in Italian are being printed for mass distribution in evangelistic campaigns to be held in the major cities of Italy.

International Uniform Lesson

LESSON 13. JUNE 28. PRIEST AND KING IN JUDAH

2 Kings 11; 12; printed text, 11:4, 9-12, 17-19, 21; 12:2

Golden Text.—For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.—Mal. 2:7

THE KING JAMES VERSION

2 Kings 11:4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

. . . . . .

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

17 And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

. . . . . .

21 Seven years old *was* Jehoash when he began to reign.

. . . . . .

Chap. 12:2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By C. J. Woodbridge, Ph.D.

Approach to the Lesson

THESE were tragic days in Judah's history. Uneasy lay the head that wore a crown. Woe to the children of royal blood, for their lives were in constant danger.

Jehoram, grandfather of Joash, had married the daughter of wicked Ahab, king of Israel (2 Kings 8:18). Fearful of his life, Jehoram slew all his brethren (2 Chron. 21:4). At his death he was succeeded by his youngest son Ahaziah—youngest because his older brothers had been brutally slain (2 Chron. 22:1).

Ahaziah's mother, Athaliah, was the daughter of Ahab, king of Israel. This wicked woman was the power behind Ahaziah's throne (2 Chron. 22:2, 3). When he was killed by the avenging Jehu (2 Kings 9:27), Athaliah had a cunning but sadistic idea. She was a woman of action. What she planned she carried out! Coveting the throne of Judah for herself, she "destroyed all the seed royal" (2 Kings 11:1). Thus the series of gruesome butcheries continued!

Athaliah mounted the throne (which she had really controlled during her son's lifetime). But her plans went awry. Ahaziah's sister had married Jehoiada the priest (2 Chron. 22:11). She had pity on her little nephew Joash, rescued him from his would-be destroyer, and concealed him for six years. The day of vengeance then dawned for the murderous Athaliah. The lad became king and she received the bloody judgment which she had intended to perpetrate on him (2 Kings 11:16).

Verse by Verse

2 Kings 11:4.—*"The seventh year Jehoiada . . . fetched the rulers . . . with the captains and the guard . . . into the house of the Lord . . . made a covenant . . . took an oath of them . . . and shewed them the king's son."* At the end of Queen Athaliah's wicked six-year reign, the chief priest Jehoiada felt that the hour had arrived to present the lad Joash to the people of Judah as their king. He summoned the captains over hundreds of the royal guard (literally "executioners and runners"), pledged them to loyalty, and presented to them the little boy, who had been hidden away in the Temple for six years.

Verse 9.—*"The captains . . . did according to all . . . Jehoiada . . . commanded . . . they took . . . men that were to come in on the sabbath, with them that should go out . . . and came to Jehoiada . . ."* The captains rallied to Jehoiada's plan (outlined in verses 5-8). They brought to the priest all the soldiers at their disposal, i.e., those who stood guard on the Sabbath Day and those who were released from duty on that day.

Verse 10.—*"To the captains . . . did the priest give king David's spears and shields, that were in the temple . . ."* The weapons had doubtless been captured by David and presented as an offering to the Lord. The priest gave them to the captains (1) because the soldiers who had gone off duty may have been without weapons; (2) to impress all that their task of restoring the throne to David's line was a holy, solemn national duty.

Verse 11.—*"The guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left . . . by the altar and the temple."* The soldiers, with weapons drawn and ready, probably formed two solid, formidable rows across the front of the Temple, protecting the entire space between the sanctuary itself and the altar of burnt offerings somewhat to the east.

Verse 12.—*"He brought forth the king's son . . . put the crown upon him . . . gave him the testimony . . . they made him king, and anointed him . . . and said, God save the king."* When the protective lines were ready Jehoiada ushered little Joash forth, officially crowned him ruler of the southern tribes, placed the Law of Moses (the "testimony," Exod. 25:21) in his hands and solemnly anointed him. The clapping of hands signified enthusiastic, welcoming, popular approval.

Verse 17.—*"Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people."* The priest renewed the covenant which previous wicked rulers had desecrated. Once again the nation, king and people alike, were to give the Lord his rightful place of honor and worship. Further, the king was to act in conformity with the Law of Moses; and the people were to render him due allegiance.

Verse 18.—*"All the people . . . went into the house of Baal, and brake it down; his altars and his images . . . and*

slew Mattan the priest of Baal . . . the priest appointed officers over the house of the Lord." The solemn pledge was carried out. The competitive, idolatrous temple of the Phoenician deity, Baal, was destroyed. Altars and images were demolished. The pagan priest was liquidated. Jehoiada then appointed overseers for the Temple of the Lord (1 Chron. 25:1-31; 2 Chron. 23:18). The whole system of Temple worship had been disrupted during Queen Athaliah's blasphemous reign.

Verse 19.—*". . . the rulers . . . captains . . . guard, and all the people . . . brought down the king from the house of the Lord . . . to the king's house . . . he sat down on the throne of the kings."* The palace had already been occupied, in accordance with verses 5 and 6. Triumphant soldiers and exultant throng escorted the king from Mt. Moriah to Mt. Zion; "down" because a valley lies between. The coronation of Joash was followed officially by his occupancy of the royal throne of David.

Verse 21.—*"Seven years old was Jehoash when he began to reign."* What an auspicious beginning for the little king! His opposition was eliminated, his troops and people were loyal, his chief adviser, Jehoiada, was a man of God, and the kingdom had returned to the God of its fathers.

2 Kings 12:2.—*"Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada . . . instructed him."* As long as his trusted instructor guided Joash, the young king walked in the path of righteousness—a marvelous tribute to a wise and noble priest. Later the king forgot or ignored the priestly teaching, as the record of 2 Chronicles 24:15-19 sadly but graphically testifies.

The Heart of the Lesson

Fortunate indeed is the ruler who has a wise, God-fearing counselor. The key words of this lesson are "Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him" (2 Kings 12:2).

Jehoiada had proved himself to be a man of vision, skill, wisdom, and courage. He had led a successful revolt against the idolatrous Queen Athaliah. He had rallied the nation Judah to the standard of little Joash and eliminated the political and religious opposition (2 Kings 11:15, 18). He was a man whose leadership could be trusted.

With Jehoiada as his faithful adviser Joash ruled wisely and well. A revival took place in the land. King and people were joined together in a covenant of loyalty; and all were reconsecrated anew unto the Lord (2 Kings 11:17). The outward evidence of this new devotion was the destruction of the house of Baal and the reorganization of Temple worship (2 Kings 11:18), which had doubtless been neglected or discontinued during Athaliah's reign.

An outstanding demonstration that the nation was returning to God was the repairing of the Temple. The people gave willingly. Jehoiada prepared a money chest which was periodically filled, then emptied under careful supervision and given to the workmen, who carried out the assignment honestly and efficiently.

A shadow falls across the final days of King Joash. Jehoiada was no longer there to guide him (2 Chron. 24:15). The ruler robbed the Temple to bribe the king of Syria, killed the son of Jehoiada (2 Chron. 24:22) and was eventually slain by his own servants (v. 25). Not even the wisest counselor can live forever. And even a reforming king can still be weak and forgetful and come to a tragic end.

Outline of the Lesson

1. The reign of Athaliah (2 Kings 11:1-3)
2. The restoration of the true monarchy (vv. 4-16)
3. The revival under Jehoiada (11:7 to 12:16)
4. The remainder of Joash's reign (12:17-21)

Topics for Development

Faithful Stewardship. Jehoiada and Joash chose a project that pleased the Lord. They decided to repair the Temple. The measures they took were wise and necessary. Christians who wish to handle their benevolent giving worthily may learn from their example. First, they took an inventory, reviewed the distressing situation, and determined to revise it. Second, they prepared a chest and gave the people the opportunity to give to a designated, worthy cause. Third, they superintended the collection and distribution of the funds. Fourth, they gave the money to honorable, trusted workmen. Fifth, while giving to one cause they did not neglect the priests—no building program is a substitute for the worship of God.

Practical Applications

Jehoiada's wife was courageous. She did what was right, not counting the cost (Athaliah's possible revenge). God give us the courage to be true to Him at any cost.

The worship of the Lord excludes idolatry. His Temple and the house of Baal cannot coexist. Let God have all your heart and life. Allow no secret, unholy shrine in your soul.

When wise counselors are available, may we be humble enough to listen to them—even if we are teen-agers and the counselors are our parents.

The chest for funds: Is our giving regular, systematic, proportionate, and cheerful?

Golden Text

Mal. 2:7.—*"For the priest's lips should keep knowledge, and they should seek the law at his mouth . . . he is the messenger of the Lord of hosts."* The challenge is twofold. The priest should remember his holy calling as God's representative; he must discover and teach the will of the Lord. The people in turn must consult him (if he is so doing) and heed his words.

ALTADENA, CALIF.

Last Week's Lesson

12. June 21.—Jehoshaphat, Wise King of Judah. 2 Chronicles 17; 19; 20

Next Week's Lesson

1. July 5.—A Nation Under God. ..... Deuteronomy 4 to 12

Questions for Teacher and Class

By C. J. Woodbridge, Ph.D.

WHAT relative hid the young Joash from Athaliah?

2. Where and how long was the child hidden?

3. When Joash was crowned what protection was thrown around him?

4. Who was the instigator of the revolt against Athaliah?

5. What double covenant was made when Joash became king?

6. Name four outward demonstrations of national revival in the days of Joash.

7. What were the happy effects of the revival in Judah?

8. What position did Jehoiada occupy?

9. What device was used to collect money to repair the Temple?

10. When Jehoiada had died how did Joash prove his incompetence and disloyalty?

(Answers on page 465)

The Busy Men's Corner

By Tom M. Olson

". . . and shewed them the king's son" (2 Kings 11:4).—What a revelation these military men received! They no doubt thought that Athaliah, "that wicked woman," as the Holy Spirit calls her (2 Chron. 24:7), had destroyed all the seed royal of the house of Judah.

They had not heard of the noble deed of Jehosheba in rescuing Joash "from among the king's sons which were slain." The details of this important rescue are not given us in the Scriptures.

Some think that he was left for dead among the other victims of Athaliah's murderous mood; but being taken away, it was discovered that he was not actually dead; or else that he was removed when they were killing the others, and either was not sought for or could not be found.

Whatever the details, we know it was a miracle of grace and power; for the Lord had declared at the time of the reign of Athaliah's husband, Jehoram: "Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever" (2 Chron. 21:7). Another example of the truth that no wisdom, no understanding, no counsel can avail against the Lord! We are one hundred per cent safe in placing confidence in the Word of the Lord.

Jehoiada's act of showing King Joash (or Jehoash) to this special group of

men always causes me to recall a striking story recorded in European history.

In the days when Sweden was a great power and using its strength in the Protestant cause, one of her kings fell, and, as far as the people knew, he died without any successor to the throne. But when all the nobles assembled in council, it was announced that there was an heir.

The nobles said, "Can he be produced?" "Yes," said one who was in the secret, and he withdrew, drew aside a curtain, and in came the Queen leading a little boy!

She stopped and lifted him onto a table, and said: "There he is!" The story goes that one of the old nobles, feeble though he was, got up at the head of them all, came up to the child and peered at him. He looked into his eyes, looked him up and down, and then said, "Nobles, the likeness is unmistakable; that is the son of our king!" They all raised their swords and shouted, and they put the crown royal on his head.

"And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king . . ." (2 Kings 11:12).—The carefully laid plan of the godly and wise high priest was carried out to the letter! Jehoash was manifested in the seventh year, crowned, given the testimony (a copy of the Law, Deut. 17:18), anointed, and proclaimed king.

The Lord Jesus Christ was actually slain and buried; but He arose from among the dead, ascended to Heaven, and is now, so to speak, hidden in the Father's house.

As Jehoash was hidden for six years, so the Lord Jesus—although King of the Jews (John 19:19) and King of Glory (Psa. 24:7) and King of kings (Rev. 19:16)—is "invisible" (1 Tim. 1:17). He will remain invisible to the eyes of the world until the six years (six—the number of man's day, the present age) are past.

"In his times [the seventh year, so to speak] he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15).

C. C. Crowston well says:

The cross and tomb are vacant now,
He fills the Throne on high;
His presence makes the angels glad,
And saints shout forth their joy.

But He will not forever stay
Upon His Father's throne;
This world must know His conquering power,
And Him as Sovereign own.

He'll flood this world with glory soon,
His foes shall lick the dust;
His flaming sword will sweep the field,
And prove that He is just.

He'll plant His throne on Zion's hill,
And reign on Glory's crest;
Then righteousness shall gird the earth,
And all the world be blest.

Then hasten on that glorious day,
Ye tardy wheels of time,
When Heaven above and earth beneath
Shall chant His praise sublime!

". . . the house of Baal . . . his altars and his images brake they in pieces thoroughly . . ." (2 Kings 11:18).—The usurper, Athaliah, was removed; the false god Baal, and all that pertained to him, destroyed; there was peace, and all the people rejoiced!

This great revival pictures the glorious conditions which shall prevail when the Lord Jesus reigns as King of kings over the earth. "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

WAWONA, CALIF.

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS
"Jesus Shall Reign"
"Who Is on the Lord's Side?"
"Faith of Our Fathers"

A Prayer Before the Lesson.—Almighty God, our Father, we thank Thee for Thy care for Thine own cause and people in every generation. We praise Thee that at last "Jesus shall reign where'er the sun doth his successive journeys run." Be present today to cheer, to guide, guard, and help all of Thy servants who are hard pressed by Thy foes. Secure the conversion of many now fighting against the Gospel, and bring men everywhere to know, trust, love, and serve our Saviour. Bless our church and Sunday school in serving Thee in this community. Use our missionaries in other lands to bring many into the life and light the Saviour gives. Bless this lesson to us all. Forgive us our sins, help us with our problems and burdens, and may our lives bring glory to Thee and blessing to many, through Jesus Christ, our Lord. Amen.

After the Lesson.—This lesson reminds me of the lines of Lowell:

Truth forever on the scaffold, wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.

For century after century the strife between right and wrong, truth and error goes on. So often it seems that wrong is winning. Cain slew Abel. Egypt enslaved Israel. The prophets of Baal enjoyed royal favor while God's prophets had to hide in a cave, fed secretly by Obadiah.

It was the Baal-worshiping queen, Athaliah, who ruled Judah while Joash, the one surviving prince of David's line, was growing up. The queen thought she had wiped out all the royal princes, but Joash had been saved and was in hiding. Wrong was on the throne; but God, within the shadow, was keeping watch above His own. He put it in the heart of Jehoiada and his wife to care for Joash. Then, at the right time, God guided Jehoiada in organizing a revolution that dethroned Athaliah and enthroned David's descendant, Joash.

Things looked dark for the cause of God in Judah while Athaliah reigned, but wrong did not triumph permanently. Nor does it ever. In our time missionaries are barred from entering China and the church is under heavy state pressure. In other places the cause of Christ suffers in various ways and people wonder how it all will end.

SIDE WITH CHRIST NOW
RULE THEN

But now, as in other times, God keeps watch above His own. In His own time He will turn back the flood of evil and give victory to truth and right and Christ. Who then is on the Lord's side? Who will serve the King? Let us answer:

By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side;
Saviour, we are Thine.
—Frances Ridley Havergal

CALGARY, ALTA., CAN.

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, here we have a story which for its dramatic interest alone would be coveted by writers all the way from Hans Andersen to William Shakespeare. It is a thrilling story of a 7-year-old lad who became the king of a great nation and ruled for 40 years.

Dramatis Personae: Athaliah, a wicked, murderous queen, slaughtering a whole clan to preserve her illegal possession of the crown; Joash, a little boy, heir-presumptive to the throne, hidden in the Temple for six years; Jehosheba, a very clever "auntie" who snatched him from his grandmother's cruel butchery and kept him in hiding until he could ascend to his rightful place upon the throne of Judah; Jehoiada, a grand old priest, true man of God, who instructed the lad and protected him until the proper time for him to be proclaimed as king.

Then by a skillful coup, supported by the army officers and rulers, the crown was placed upon Joash's head in the presence of a great throng.

When Athaliah heard the noise and shouting in the Temple which accompanied the crowning of the boy, Joash, she rushed out of the palace and ran to the door of the Temple crying, "Treason, Treason." Then Jehoiada, the priest commanded the officers to chase her out of the Temple and slay her. This they did as she ran back through the horse gate of the palace. An ignominious death for an ignominious queen.

Under the guidance of Jehoiada, the priest, young King Joash began his reign with casting down the idols of Baal worship and restoring the Temple and the observance of God's Holy Word, and this went on as long as Jehoiada lived; but, sad to say, when Jehoiada's oversight and counsel ceased with his death, King Joash began to make mistakes. On one occasion when the neighboring king of Syria threatened him, he "took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah,

his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem" (2 Kings 12:18). Joash was assassinated (see 2 Kings 12:20, 21) by his own servants.

Thus it appears that one of God's greatly favored servants consented to blackmail, when if he had been wise to look into the records, he would have seen that his recourse was not silver and gold vessels, but an appeal to God to help. (See how Israel prevailed against an overwhelmingly superior force when Samuel was a judge in the land—1 Sam. 7:7-13.)

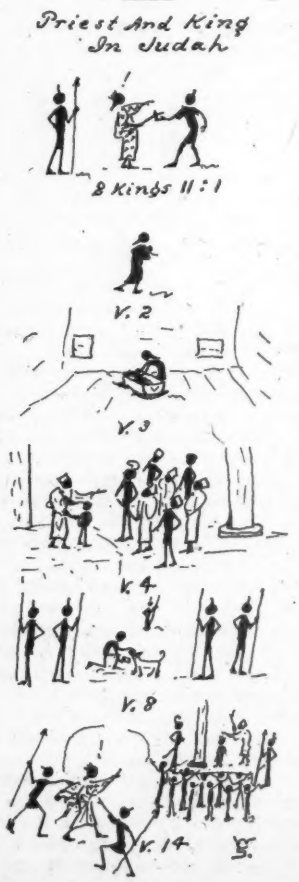
Fellows, there are usually a number of lessons to be learned from the Scripture records, but I think you will find it profitable in the case of Joash to note how God provides wise counsel for young people through His tried and trusted servants. Joash ruled wisely as long as Jehoiada lived, but the old priest passed away before Joash had reached his prime. What would you say the young king should have done then? Surely there were other godly men who would have been glad to give him valuable advice; but even if there had been no other teacher to take old Jehoiada's place, there was always available for the asking, the Lord Himself. There are two wonderful verses in the Book of Isaiah: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (30:20, 21). The Lord Jesus made special provision for our guidance when He ascended to the Father, by sending the Holy Spirit to be our constant counselor. And in Luke 11:13 you find Him saying, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Do not let this priceless gift slip from you by failing to *ask*.

WEAVERVILLE, N. C.

Little Jetts Teach the Lesson

By Wade C. Smith



The Illustration Round Table

Rules for submitting illustrations for this department may be had upon request from the Editors, The Sunday School Times, 325 N. 13th St., Philadelphia 5.

A list of the lessons for the year 1959 may be had for 20 cents a copy, or $2 a dozen, postpaid, from the same address.

The Word of the Lord Is Living and Powerful.—*They should seek the law at his mouth: for he is the messenger of the Lord of hosts* (Golden Text, Mal. 2:7). Two recent converts in Argentina are the fruit of quiet reading of the Word. One saw a book being thrown out for burning by a neighbor and took it home with the result that he sought explanations from nearby believers and at once received the Lord as his Saviour. His wife has also been saved. Another man met these same believers as they were coming in the ten miles for the meetings here and asked if they were the ones who were always speaking of the Word of God and asked them to visit him. It was late then so they promised to do so the following afternoon on their return, which they did, and the man was saved then.—*From "That They Might Know." Sent by Elisabeth Edmunds, Hailsham, Sussex, Eng.*

The Need for a Public Covenant.—*And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord . . .* (2 Kings 11:4). In times of prevailing wickedness or of prevailing error, it is the duty of God's people to make public avowal of their faith in Christ and allegiance to Him. It is a duty pointed out both in the Old Testament and in the New, and confirmed by the experience of God's Church both in Scripture times and in more recent days. If ever there was a time when it was the duty of Christ's people publicly and unitedly to confess Him, that time is the present. The love of many waxes cold. False doctrines are taught; and under the show of religion there is a growing conformity to the world. A faithful, strong, united testimony for Christ is urgently needed. How, then, are we to carry out this duty of making a public covenant with God? There is one way which is available to us all, and that is the Lord's Supper. It is an act of commemoration, communion, and consecration. It is a public covenant. The eyes of the world are upon us. They see us make a profession to be Christ's. Do they see that our practice corresponds with our profession? Each Communion ought to be a personal covenant with God on the part of each individual believer. It ought to be a public covenant with God on the part of congregations.—*From the Pulpit Commentary. Sent by Mrs. A. E. Janzen, Hillsboro, Kans.*

The Value of Implicit Obedience.—*The captains . . . did according to all things that Jehoiada . . . commanded* (2 Kings 11:9). In Germany a switch tender found that an approaching express would be derailed on account of a misplaced switch. As he turned to replace the switch, he saw his only child, a boy of five years, playing between the rails on the track of the approaching train. If he stopped to adjust the switch he would lose his boy; if he stopped to save his boy, he would lose his train. He cried, "William, lie down flat!" The boy immediately lay down between the rails, just where he was, flat on the ground, and the train passed over him without hurting a hair of his head. One moment's hesitation, asking why, disputing the reasonableness of the command, would have cost him his life. It was the implicit obedience of the child to the explicit command that saved the father's heart from laceration and saved the boy's body from destruction.—*From the Record of Christian Work. Sent by J. A. Clark, Southport, Eng.*

Christian Faith Conquers Fear.—*And the guard stood, every man with his weapons in his hand, round about the king* (2 Kings 11:11). In his book, "Fear," Dr. John Rathbone Oliver tells of remarking to one of his patients, who was a nervous wreck: "I'll tell you the kind of people that I do not see in my office—not as a general rule. So far as my experience goes, the people who do not seem to be assailed and possessed of fear are those who believe and practice the Christian religion."—*From The Sunday School Times. Sent by the Rev. W. P. Shelley, Sunbury, Pa.*

Tramps and Kings Need the Same Saviour.—*And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king* (2 Kings 11:12). Dr. Wilson Carlile, the founder of the Church Army, was once invited to call on King Edward VII when he was in

his last illness. As Carlile entered the royal bedchamber, the king said, "Well, Carlile, how are your tramps?" Then, before his visitor could reply, the King added, "Never forget, Carlile, that tramps and kings need the same Saviour."—*From Choice Gleanings Calendar. Sent by Mrs. J. Shields, Toronto, Can.*

Scotland's Covenant With God.—*And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people* (2 Kings 11:17). During the time of the Scottish Reformation the leaders summoned the people to meet in Edinburgh. They assembled in the Grayfriars churchyard to the number of sixty thousand. Alexander Henderson stood up in their midst, and in a prayer of wonderful power and pathos confessed the nation's sins, and their desire to return to the Lord and to the purity of worship commanded in His Word. The covenant was then produced and a pause ensued, each waiting for the other as more worthy to head the list of subscribers. At length the venerable Earl of Sutherland stepped forward, and with trembling hand signed Scotland's covenant with God. Others pressed up until there was no more room for signatures.—*From Arnold's Lesson Commentary. Sent by Albert Mygatt, Blue Springs, Nebr.*

Safe Leaders.—*And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him* (2 Kings 12:2). More than a century and a half ago, the Highland Brigade of the British Army was obliged to march across the Egyptian desert by night to Tel-el-Kebir. It would have been quite easy to lose the route, but a young naval officer volunteered to lead by stellar observation. So the soldiers looked to the sailor, and the sailor looked to the stars. The journey was completed by dawn and the Brigade charged the enemy's trenches and took them. The naval officer fell in the battle, however. As he lay dying, he turned his face to the general, who was visiting the wounded, and asked: "Sir, I led them straight, didn't I?" Are we, as Christians, leading men and women straight? Some of them look to us, and we look to the Lord. It is well to be acquainted with His Word, through which He speaks, so that we can chart a course that others may follow safely, to victory.—*From the Pilgrim, edited by E. Schuyler English. Sent by Grace Robinson, Topeka, Kans. Prize illustration.*

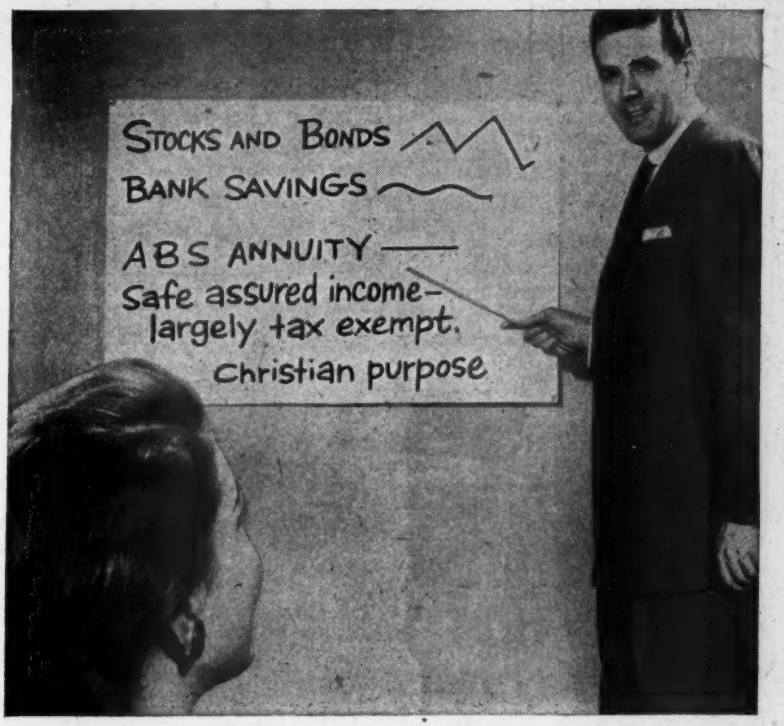
My Class of Girls

By Vivian D. Gunderson

TODAY let us answer from memory every question on the "Sin" card. Next let us have our news item:

KING'S MESSENGERS TEACH GOD'S LAW

King Hezekiah has just sent out five of our princes to go from city to



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city teaching the people God's Law. He sent with them nine Levites and two priests, so that there are now sixteen men teaching God's Word to our citizens. We hope this will bring revival to our little country of Judah. —Sandy.

Thank you, Sandy. Here are suggestions for next time: (1) Captain Jehu Made King of Israel—2 Kings 9: 1-13; (2) Kings of Israel and Judah Both Slain—2 Kings 9:14-28; (3) Queen Mother Kills Royal Family—2 Kings 11:1; (4) Seven-year-old Joash Made King of Judah—2 Kings 11:2-12; (5) Israel's King Joash at Elisha's Death-bed—2 Kings 13:14-19.

Last week we studied about good King Jehoshaphat. Although he was such a good king, he made one bad mistake. He made friends with sinful King Ahab, and later associated with Ahab's idol-worshiping son. Jehoshaphat himself still honored the Lord, but because of this friendliness with God's enemies, his son Jehoram, heir to the throne of Judah, married Ahab's evil daughter Athaliah. When Jehoram became king, he killed all his brothers so that he could have the cities and wealth his father had given to them. This wicked Jehoram died after reigning only eight years. And 2 Chronicles says that at his death he "departed without being desired." What a commentary on his life! Jehoram's son, Ahaziah, reigned only one year, but he was bad, too. Second Chronicles 22:3 says that "his mother [Athaliah] was his counsellor to do wickedly." What a terrible thing for a mother to be! God holds mothers responsible to train their children to do right. Jehoram's son was killed while visiting his cousin, Ahab's son.

When his mother Athaliah heard that her son was dead, she ordered all the princes killed, so that she could reign as long as she lived. Some were Athaliah's own grandsons that she had murdered! However, God did not let her destroy all the royal family, for He had promised that there would always be a descendant of David to reign over Judah. His aunt hid the baby prince, Joash, and his nurse in a bedroom, while the murders were going on. Later his aunt managed to get Joash and his nurse secretly out of the palace and took them to the Temple where her godly husband was God's priest. There she and her husband trained the child for six years.

Now read 2 Kings 11:4 to see what happened next. Jehoiada the priest felt that the time had come for the secret to be told so that wicked Athaliah's reign would end.

Next read verses 9-12. How well he planned the coronation of the little king! No doubt Jehoiada and his wife had prayed much about it. And the army was willing to take orders from godly Jehoiada instead of from cruel Athaliah. This silhouette picture shows little Joash at his coronation.

The next verses tell how Athaliah, hearing the shouting and clapping and sounding of trumpets, came to the Temple to see what was going on. When she saw the little king surrounded by the rejoicing people, she tore her clothes, crying, "Treason." Then she ran out of the Temple, but was followed and killed by one of the army captains. Now Jehoiada was free to cleanse the country from idolatry. Read 2 Kings 11:17-21. For a time at least, Baal worship was stopped, and worship of the living God was restored. Seven-year-old Joash was taken into the palace, and placed on the throne of Judah. The whole country rejoiced that Athaliah's wicked reign was ended.

Read 2 Kings 12:2. What a splendid man Jehoiada must have been! He was able to convince the army that Joash was their rightful king, to get him crowned and accepted by the people, then to continue his good influence over him as long as he lived. "Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him."

Turn to Malachi 2:7. Jehoiada must have been a priest of this kind.

Do you know that God calls all Christians priests? Old Testament priests were to keep in touch with God themselves, and to help others get into touch with Him. In order for this, priests had to live holy lives, and to speak the words of God. The Lord does not use unholy messengers. And the messengers must speak His Word if they are to help others get into touch with Him. Are our lives and words such that God can use us in this way?

FERNDALE, WASH.

For Junior Teachers

By Ruth E. Dow

Young King Joash
(2 Kings 11:9-12, 17-21)

TO RECALL the main events associated with the life of Jehoshaphat, put the following acrostic on the blackboard:

J udges for Israel
E very idol destroyed
H onor and riches
O beyed God
S ent teachers
H elped Ahab
A ttacked
P rayer
H ope
A rmy led by choir
T riumph

Being friends with bad King Ahab brought plenty of trouble for King Jehoshaphat and his country. Jehoshaphat's son married Ahab's daughter, Athaliah. Like her mother she worshiped Baal and brought her religion with her. She had a bad influence on her husband and, of course, on her son when he became king. When her son was killed on a visit to his cousin king in Israel, she had all her grandsons and the other princes murdered so she could be queen—Queen Athaliah! That is, she thought she had them all killed. An auntie rescued one baby prince and

kept him and his nurse hidden in the storeroom for bedding. Later she took the little prince to her own home in the Temple of the Lord, because her husband was the high priest. There the three J's lived together—Aunt Jehosheba; Uncle Jehoiada, the priest; and little Joash, the dead king's son.

When Joash was seven, Jehoiada called a secret meeting of many leading men and showed them the little prince. Careful plans were made, and on the chosen day all the soldiers on guard and all the Levites in the Temple were armed. They stood around the young boy in case there should be an attempt to kill him. He was brought into the Temple and stood in the king's place. The king's crown was put on his head; and a copy of the Law, their Bible, was put in his hand. The holy oil was poured on his head. The trumpets blew, the orchestra played, the choir sang, the people shouted, "Long live the king!" Queen Athaliah heard the rejoicing and came to see what was going on. There stood the young king with the crown on. "A plot! A plot!" she shrieked. She was taken out of the Temple and killed. A solemn promise was made by Priest Jehoiada, all the people, and young King Joash that they would be the Lord's people. Then the people went to the temple of Baal, broke it down, and killed the priest there.

Jehoiada helped the young king to grow up to be a good king. As long as his good teacher lived to help him, Joash was for the Lord. Joash raised money to have the Temple repaired where Athaliah and her sons had spoiled it. But after Jehoiada died, the king, now grown up, let his nobles persuade him to have Baal-worship again!

How important it is to have good teachers and follow them! Why is it that many boys and girls drop out of Sunday school when they get about three years older than you? What may happen even this summer if you stop coming to Sunday school? Shall we make a solemn promise to be the Lord's people this summer? "Therefore will we also serve the Lord; for he is our God" (Josh. 24:18, Memory Verse. Plan together a written agreement to be signed. Provide for vacation attendance elsewhere.)

A final test for the quarter may be given this Sunday or next. Put in a column the ten names: Samuel, Saul, David, Nathan, Solomon, Rehoboam, Elijah, Elisha, Jehoshaphat, Joash. Have children mark K for King or P for Prophet after each, and write one other fact about each one. Other names may be reviewed orally.

ORONO, MAINE.

Where our life is right, we shall know how to pray so as to please God, and prayer will secure the answer. The man who is ready to risk all for God can count upon God to do all for him.—Andrew Murray.

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For Primary Teachers

By Helen E. Odenwelder

WHEN a nation turns its back on God and starts worshiping false, make-believe gods, it does not mean that every person in the whole country turns from worshiping God. It does mean that the leaders and those who are in charge of things have forsaken God, and that most of the important people have forsaken God.

In the long, long ago God's people had turned their backs on Him. There were still some of God's people who did not forsake Him, however. Listen carefully while I tell you what happened.

One of the kings of God's people (Ahaziah) was killed in a battle. His mother (Athaliah) was a very wicked woman. When she learned of her son's death, she decided that she wanted to be the queen. She did not love nor did she worship the true and living God of Heaven. She prayed to false make-believe gods made of wood and stone —gods of the heathen. She herself was not one of the people of God. She was determined that she would get all of the people of God to turn to her false gods. When her son, the king, was killed, it meant that his oldest son should become king. But do you know what his wicked mother did? She ordered her servants to kill all of her son's children —her very own grandchildren. Imagine that! This was really the attempt of Satan to get rid of the family from which the Son of God would some day come. But Satan was in for a defeat that day.

An aunt of the grandchildren was able to rescue one of the boys. His name was Joash. He was only a year old. At first she hid him in one of the palace storerooms for bedding. Later she took him to the house of God. There he lived for six whole years while his wicked grandmother ruled the people of God. During those years you may be sure that she caused the people of God—many, many of them—to turn their backs on the true and living God.

One man, however, did not turn to worshiping false, make-believe gods. He was the man in charge of God's house—the house in which Joash lived. He (Jehoiada) taught Joash the Word of God. He taught him to love and honor God. What a wonderful thing it was for Joash to be reared in a place where he could be taught the things of God!

Finally, when Joash was seven years old, the man in charge of God's house decided it was time for him to become the king. So he carefully arranged with others who loved the true and living God to remove the wicked queen from the throne and to crown Joash king. It was God who led him to do this, for it was His plan that through Joash's family the Lord Jesus Christ would some day come.

When the wicked queen saw her grandson taking over the throne, holding in his hand the Word of God, she

became very angry. She cried out, expecting her followers to kill Joash. Instead, the people of God carried her off and killed her.

Even though Joash was only seven years old, he had been well trained. He had lived in God's house for six years. He knew that if he loved and honored and obeyed God, God would honor him. So Joash became a good king. Because he was so young, he was guided almost entirely by the man who was in charge of God's house. He was the one who made an agreement between the king and God and the people. The agreement was that the people would serve the true and living God. At once the people broke up their false, make-believe gods—gods that were standing right by the Temple of the true and living God.

This, then, was a revival. (We had studied about another revival last Sunday, you remember.) It is interesting to see that once again a revival came about because of one person who wanted—more than anything else—to please the living God of Heaven. I wonder if you have ever asked God to use *you* to cause a revival among your friends. He will do that, you know, if you truly want Him to use you.

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This Week's Questions Answered

(The questions are on page 458)

1. His aunt, the sister of king Joram (2 Kings 11:2).

2. Six years in the house of the Lord (v. 3).

3. A strong military guard (vv. 11, 12).

4. Jehoiada the priest.

5. Between the king and the people; and between king, people, and the Lord (v. 17).

6. The destruction of the house of Baal; the slaughter of the priest of Baal; the reorganization of Temple officers; the repairing of the Temple (11:18; 12:14).

7. Rejoicing throughout the land, and quiet in Jerusalem (2 Kings 11:20).

8. He was a priest of the Lord (12:2).

9. A chest was placed beside the altar; the money was collected and periodically removed under supervision (vv. 9-11).

10. He bribed the king of Syria and killed the son of Jehoiada (v. 18; 2 Chron. 24:22).

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The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, June 28

4. With This Ring . . .
(Matt. 19:6; Gen. 2:21-24; Eph. 5:21-25, 28, 29)

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THIS fourth topic in the series, "Dating and Marriage," gives an opportunity to re-emphasize the seriousness of getting married and the importance, especially for Christian young people, of exercising extreme care in their conduct and in the choice of their companions from the time of dating to marriage itself.

There will be many young people, and unfortunately many older ones as well, who will scoff at the high Christian standards for marriage that are set forth in God's Word and that we have considered in the topics that have preceded this one. Arguments will be presented to show that it is unreasonable, in this day and age, to hold that marriage is to last until death brings about a separation, except in the case of adultery, in which case the marriage tie has already been broken. There will be some who will point to this example or that to prove that divorce for other reasons and remarriage has turned out happily.

Whatever may be the seeming good results of such excuses and remarriages, it is important to see that they are like the excuses the Pharisees of old made to the Lord Jesus when they quoted Moses as an authority for divorce for lesser cause than adultery. The Lord Jesus' reply cut to the heart of the matter. He told them that it was because of the hardness of men's hearts and their unwillingness to be governed by the divine law of marriage that had existed from the very beginning that Moses permitted divorce for any lesser reason than adultery, and He stated unequivocally that whatever man or woman marries again after a separation for any other cause than adultery is in turn guilty of adultery (Mark 10:11, 12).

As Christian young people, then, our objective should be, not to seek some excuse whereby God's law may be evaded, but to do all in our power to maintain God's high standard and to live together with the one of His choice throughout life without spot and without blemish.

It is suggested that your pastor be invited to participate in the meeting that considers this topic. He may be asked to read the entire wedding ceremony that he uses for the Christian marriages that he performs, and perhaps to comment on the counsel and explanation he gives to those who come to him to be married. He may also find it helpful to give some explanation of the meaning of the wedding ring which symbolizes, in its unending circle, the unending love with which the marriage is to be consummated.

An opportunity may be given for those present to ask questions regarding anything that has been presented in this series of topics and which is not entirely clear, keeping in mind that the whole discussion is to be conducted soberly and thoughtfully, and not facetiously or lightly.

PHILADELPHIA.

Divine Providence

(*Continued from page 452*)

The Lord meant to speak to His servant first about the matter, during a sleepless night, and to lead him fully to decide, before I had seen him."

An emperor's decree. "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed" (registered or enrolled) (Luke 2:1). The whole life of Jesus Christ, our divine Saviour, is an illustration of divine Providence. If you will but recall the events at the beginning and end of His life, you will be amazed at the exhibitions of divine Providence they afford. I select only one.

It had been predicted by God that the Messiah should be born at Bethlehem, the town of David. The Angel Gabriel appeared in a home in Nazareth and announced to the Virgin Mary that she should become the virgin-mother of "the Son of God" (Luke 1:26-35). And now note: after that, Mary went into the hill country of Judea, where Bethlehem was located, and greeted Elisabeth, her cousin. She stayed with her some months, and then hastened back to Nazareth, to be there at the time of the birth of Jesus. And He would have been born there but for the interposition of divine Providence.

All of a sudden, as it seemed, there went out a decree from the emperor that all must be enrolled, each in his own city. Mary with Joseph must go at once to Bethlehem. "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son . . ." (Luke 2:6, 7). And so it came to pass that Jesus Christ was born in Bethlehem, and not in Nazareth. Behold then the fact that God kept Mary and Joseph ignorant of the prediction that the Christ was to be born in Bethlehem (Micah 5:2), where, as devout persons, they would have, of themselves, gone; behold also the Providence of God in causing the emperor just at that time (note Luke 2:2) to issue his decree of enrollment! Is it not wonderful? And all through the life of Jesus of Nazareth, speaking of

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Him as the ideal Man, similar divine providences happened. The Lord Himself recognized divine Providence in His own life. Pilate, not acknowledging divine Providence, said to Christ, "Knowest thou not that I have power to crucify thee, and have power to release thee?" But Christ, acknowledging divine Providence, answered, "Thou couldest have no power at all against me, except it were given thee from above" (John 19:10, 11). The Greek is very emphatic here. And all who are sincerely and truly His can say the same thing regarding the powers that be.

Divine protection a display of divine Providence. This point, like the others, is very full, but we can only briefly touch it. In Jeremiah 36:26 we read, "But the Lord hid them." The chapter furnishes the story. Jeremiah had written certain predictions in a roll at the command of the Lord, and told his friend Baruch to take the roll, and read it before the king and the people. The people heard the words first; then the princes heard them; and finally the king heard them. He was so angered by them that he ordered the arrest of Jeremiah and Baruch. It is then that we have the words, "but the Lord hid them." Before this, the princes, discerning what the king would do, said to them, "Go, hide thee, thou and Jeremiah; and let no man know where ye be" (v. 19). It appears from the account that they took the advice of the princes, but Scripture is careful to show us divine Providence in the thing by saying it was the Lord who hid them. How, we are not told. Even the philosopher Euripides said,

For when God wills to save, all things He'll bend
To serve as instruments to work His end.

A persecuted saint once, in running from his pursuers, ran into a cave, and went deep into it. His pursuers came to the cave, looked in, and went away without entering. The saint at first did not understand this, but when he came to the mouth of the cave to go on his way he found a spider's web right across it. The pursuers had seen it, and concluded that if he were in there this web would have been broken. The web had been spun after the saint entered. Going on his way the saint, Felix of Nola, said, "With God a web is as a wall; without God a wall is as a spider's web."

Children at Home

David Makes a Decision

By Esther O. Smith

"BEEP-BEEP, Beep-beep."

"Um-m." Grandfather turned toward the door as John ran into the living room.

"Off to the moon, Grandfather! Off to the moon!"

John took a deep breath and sat down close to his grandfather.

"Better stay down on earth, John," said Grandfather, as he put his arm around his eight-year-old grandson.

John looked over at David, his fourteen-year-old brother, who was busy doing his homework.

"David wants to go to the moon, Grandfather."

David closed his book and smiled at John.

"I did want to go to the moon, John. I really did want to go. Curiosity, I suppose. Last week our Sunday school teacher told us some things that have made me wonder about a trip to the moon."

"Just what did Mr. Brent tell the class about a trip to the moon, David?" asked Grandfather.

"Mr. Brent said people have different opinions about it, Grandfather. He said some people thought it was right to try to reach the moon and others thought man should not try to conquer outer space. What do you think about it, Grandfather?"

"I've thought a great deal about it, David. God put man on earth and told him to subdue it. God didn't say anything about exploring outer space."

"Mr. Brent thinks the desire to explore space and reach the moon is largely because of man's fear."

"That is one reason, David, I'm sure. But man is a very curious person. If he reaches the moon he won't be satisfied. He'll want to go farther. Somehow I just can't understand why man is so anxious to conquer outer space. What good would it do? Even if man succeeds in reaching the moon he would have to take many things with him in order to survive."

Grandfather reached over for his Bible.

"Long, long ago, man started to build the Tower of Babel, hoping to reach Heaven. God didn't permit that."

"We talked about that in Sunday school, Grandfather."

"It costs millions of dollars to put a satellite into space. We can't even realize how much money that is, but we know that that money could be used to do much good. There are thousands of people who need food, clothing, and even shelter. But, most of all, I am thinking of the thousands of people we should try to reach through missionaries. We are told to go to the uttermost parts of the earth and take the Gospel. Space travel and reaching the moon are not the things we should put first. Our interest should be in eternity, and while there is time we should endeavor to bring others to the Lord Jesus."

The next afternoon Grandfather saw David walking slowly toward the house. David came in the living room and placed his books on the desk.

David reached for his grandfather's Bible.

"This Book and the things you said yesterday, Grandfather, have made me think. I've changed my mind. I don't want to go to the moon."

"That pleases me very much, David."

"Grandfather, I've made a decision. If it is God's will, and I do feel that it is, I want to be a missionary. Then I want to go wherever God leads me and take the news of salvation to a needy people. That will mean much more to me, Grandfather, than trying to go to the moon."

HAVRE DE GRACE, MD.

A Formula for Fellowship

(*Continued from page 454*)

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CHARLOTTE, N. C.

For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

June 22 to 28

Mon.—2 Kings 11:1-3.
The Boy Prince Hidden.

PRAYER SUGGESTIONS: "Athaliah . . . destroyed all the seed royal. But Jehosheba, the daughter of King Joram of Judah, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse . . . and he was hid in the house of the Lord six years." Athaliah's plot was to destroy all of David's royal seed. She imagined that she could stop God from His announced purpose to give the kingly rights to David's house. Her plot was miraculously prevented by a divine providence. It is good in our times to realize that God manages men and nations. Read the Second Psalm and see how God sits supreme over the nations of the world. *Pray that you may trust God more fully.*

Tues.—2 Kings 11:4-12.
The Prince Proclaimed King.

PRAYER SUGGESTIONS: "God save the king." In his seventh year, Joash was crowned king. God's hand is seen in this miracle of saving the lone heir to David's throne from being murdered. God's hand in history is an interesting meditation. Dwell upon cases where divine interposition is found, such as that of baby Moses; the dreams of the baker and butler of the king of Egypt; the quiet deeds of Mordecai; and the crowning of Prince Joash. *Pray that you may have more faith in the faithfulness of God.*

Wed.—2 Kings 11:17-21.
Jehoiada Leads in Reform.

PRAYER SUGGESTIONS: "Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people." The leadership of Jehoiada in restoring the true worship of Jehovah was a great national providence. God always has prepared men for the promotion of spiritual revivals. Thus by a grand providence in a young king, the people were led to pledge themselves to live according to the Word of God. A great spiritual awakening and renewal is needed right now. *Pray for a great spiritual awakening in line with New Testament Christianity.*

Thurs.—2 Kings 12:1-8. A King's Zeal.

PRAYER SUGGESTIONS: "Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him." The king's will was pleasing to God. He not only felt like doing the will of God, but he did it. For Jehoash it was the order of the day. We need a new kind of awakening now. It is a time of spiritual decadence. It will take more than singing "Revive Us Again" to advance revival. Revival means "walking in the light of the Lord" and going in God's paths. *Pray for new obedience to God by the people of God.*

Fri.—2 Kings 12:9-15.
A New Offering Plan.

PRAYER SUGGESTIONS: "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar." Worshipers were considered then, and should be now, as the best givers to God's cause. People who appreciate the Lord's sacrifice for their sins will do the most for the Lord and His cause. If you believe what the Scriptures say about the Saviour's pardoning grace, you will also believe what He says about the rewards for the liberal. *Pray for readiness to perform the will of God regarding the use of God-provided money.*

Sat.—2 Kings 12:17-19.
An Enemy Bought Off.

PRAYER SUGGESTIONS: "Jehoash king of Judah took all the hallowed things . . . and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael, king of Syria: and he went away from Jerusalem." A high price it was for peace. Matthew Henry says: "If it were lawful to do this for the public safety, better part with the gold of the temple than expose the temple itself; yet . . . if he had not forsaken God, and forfeited his protection, his affairs would not have been brought to this extremity, but he might have forced Hazael to retire. . . . He tempted Hazael to come again, when he could carry home so rich a booty without striking a stroke. And it had this effect, for the next year the host of Syria came up against Jerusalem, destroyed the prince, and plundered the city, 2 Chron. 24: 23, 24." *Pray that you may be influenced by Gospel precepts so that you will have the wisdom to act wisely in times of crisis.*

Sun.—Psalm 72:1-19.
"May We Have Dominion."

PRAYER SUGGESTIONS: "Yea, all kings shall fall down before him: all nations shall serve him." The Lord whose we are and who made all things, the rightful owner and maker of the worlds, shall ultimately take unto Himself His own great power and reign over the whole earth. Keep praying, "Thy kingdom come." *Pray for the Lord's return to earth in glory and power* (Rev. 22:20).